



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Stevens, Carneri, Höffding, Gízycki, Alexander and Ree. Digests are hard to make, but it is indispensable, in these days of rapidly accumulating literature, that they shall be made, and made systematically and thoroughly. Mr. Williams has acquitted himself pretty well here. Part II. is his own and is devoted to end, will, relations of thought, feeling and will, egoism and altruism, conscience, progress, results, and the ideal, and the way of its attainment. Christianity is defended as a "comforting belief." The discussions are practical and treat of such themes as the labor question, luxury, machinery, Bellamy, education, the status of women, rights of universities, capital punishment, altruism, change of heart, slavery, sacrifice, golden age, democracy, habit, health, want of rest, pleasure, end, law, etc. The length of the discussion is atoned for by frequent summaries. The highest joy of human association is the love of noble characters. The final destruction of the race need not trouble us. A far greater source of present pain is the loss of faith in personal immortality. It leaves death a harder sorrow, but it lends life a new meaning. The good we strive for lies here. We must, therefore, draw closer in sympathy and by mutual kindness render loss less bitter. We must bow to the inevitable and strive to "join the choir invisible of those immortal dead who live again in minds made better by their presence," to scorn the "miserable aims that end with self, in thoughts sublime that pierce the night like stars," and thus enkindle generous ardor, feed pure love, and make the "music which is the gladness of the world."

Psychologie du Militaire Professionnel. Par A. HARMON. Paris, 1894, pp. 216.

This is one of the "social psychology studies," and has excited great interest and opposition. The author's main theme is that armies are a source of crime, and he has striven to give us a work of science and not a collection of scandals. He finds that army life depresses mentality, breeds contempt of human life and physical suffering, causes brutality and grossness, both within and without the profession, and provokes sexuality and legal criminality. Physical analgesia, moral anaesthesia, the fact that all is supported by an *esprit du corps*, the distaste for useful labor, the substitution of brute force for respect for right, — these cause the demoralization, misery, alienation and suicide which statistics show to be so prevalent among military men.

Apperception and the Movement of Attention. G. F. STOUT. Mind, Vol. XVI, 1891.

In this analysis of the thinking process, Stout uses the term "Apperception" in the Herbartian sense. Attention is a motor-process, a muscular action which cannot be sharply marked off from that which produces physical change in external things. It involves actual movement, muscular strain, or at least motor impulse. It is not an occasional act. In the clearness and strength of presentations which successively become salient, there is merely a difference of degree; but between the salient presentation at any moment and the out-zone constituents of mind, there is an unbridged chasm. This unique salience must be due to a specific process which is called attention.

Mental elements, like social elements, group into systems. So long as the system lasts, it prevents its elements from acting in any other system or independently. It may break up and set its components free, or may unite with other systems and thereby